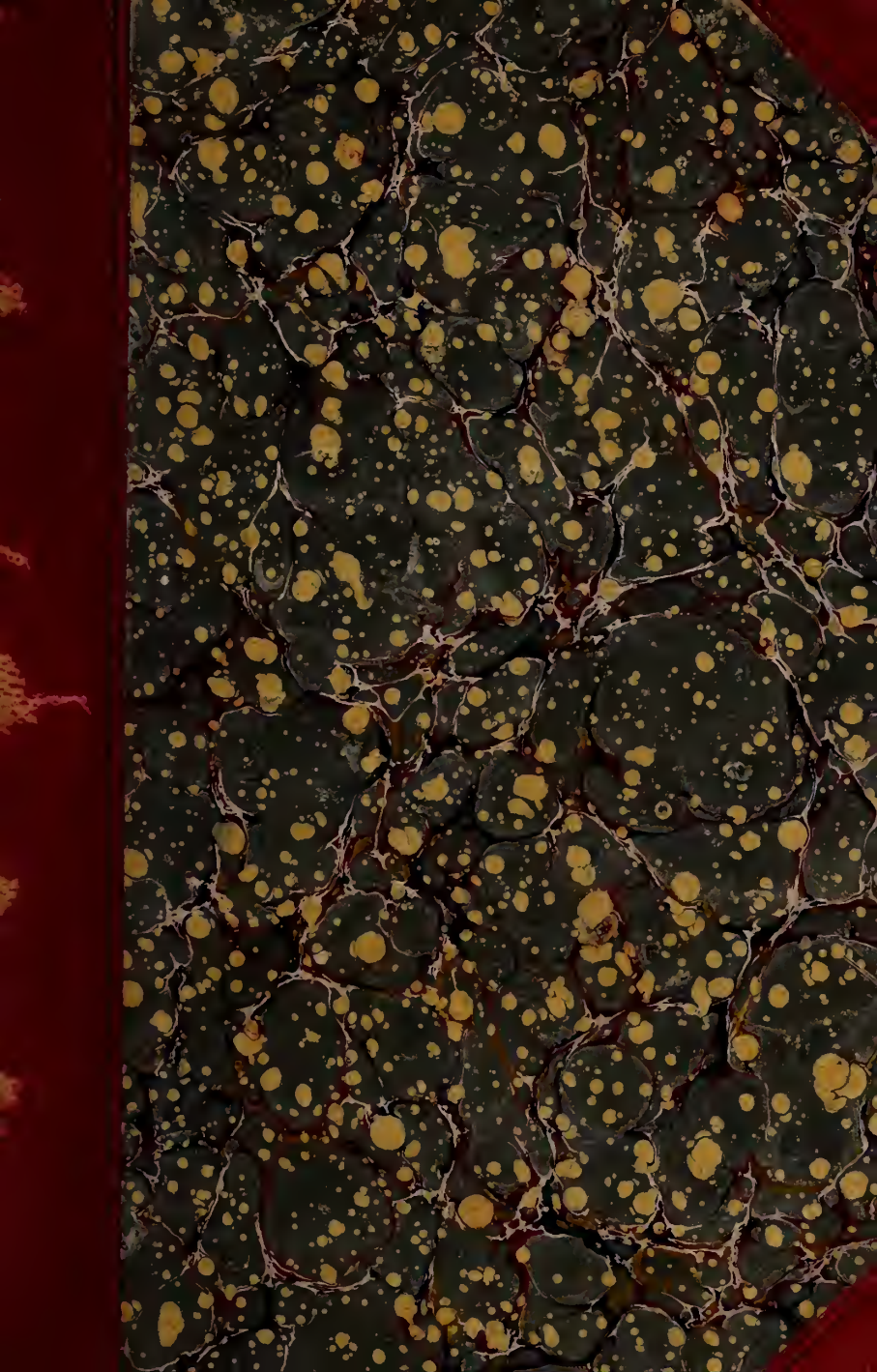

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WOMAN'S WORK

FOR

WOMAN.

VOLUME VIII.

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Woman's Work for Woman.

Vol. VIII. JANUARY, 1878. No. 1.

Abroad.

SIGNS OF THE TIMES.

As our mental vision scans the "wide world," with its millions of mammon worshippers and idolators, its degradation and corruption, how cheering it is to find here and there a bright centre lighted by the Word of Life! The torch is placed in unsteady human hands, and burns dimly in an earthly atmosphere; but still *it burns*, and its rays are spreading farther and farther out over the surrounding darkness. How our faith leaps the barrier of the years to come, and rejoices in the thought of the full illumination which will burst upon the earth when it "shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!" That day will surely come; but how much of earnest prayer and patient toil must precede it! As yet we can only echo the call which came from Seir, "Watchman, what of

the night? Watchman, what of the night?" And while we stand and utter this cry, and look and listen for the answer in the signs of the times, we perceive many wonderful tokens of God's providence working to advance His kingdom in the world. What can be the significance of the famines which have desolated and distressed India and China; of the plague which has attacked Persia; of the wars which are agonizing Turkey, and letting loose bands of savage men upon the innocent population; of the renewed uncertainties of French political affairs, which keep that country hovering on the verge of another revolution; of the gradual but sure decline of the power of the Pope; of the unrest and smothered excitement which is manifest nearly everywhere? What can all these things mean, if not that GOD is moving among the nations of the earth, and that the direction of the movement is towards the coming of His kingdom?

To the eye of the Christian, looking forth over the world which is to belong to his King, these things all bear a different aspect from that in which the worldling or the subjects of another master behold them. To us who own King Jesus as our Lord, they mean the progress of His chariot wheels, causing confusion and tumult among His foes, the rallying of their forces in resistance, the manœuvring of them secretly or openly, the sending forth of His messengers to prepare His way, the unconscious fulfilling of all His plans and purposes, even by those whose thoughts and desires are farthest from Him, and the ultimate coming of the Son into His glorious inheritance. Shall we, "joint heirs with Christ," be blind and indifferent to *such* events and *such* prospects?

RECENT MISSIONARY NEWS.

FROM MISSES NOYES and HAPPER we have received cheerful words of farewell, written just before they sailed from San Francisco for China. Their letters are full of thanksgiving for renewed health, and joy at the thought of resuming their chosen work. They ask that our prayers "may still continue to follow" them, and trust that God will help and bless them in the work which is

so dear to us. Miss Noyes says: "Whether here or there, the same kind Heavenly Father is watching over and caring for us all."

Miss Thiede, Lahore, India:

"A month ago I was so weak and ill with fever that the doctor ordered me to the mountains for three months I did not see how I could be spared, but began to make preparations to go, when Mrs. McMillen was taken ill, and then I cried mightily to the Lord to strengthen me, not *by and by*, but *now;* and He heard me, and I improved *at once* so wonderfully that the doctor said I did not need to go away. So here I am at work among the schools and zenanas. The four schools under the superintendence of Miss Ogden have wonderfully improved. We have always forty zenanas on our roll; my illness prevents our accepting all the new calls. Two of our pupils are princesses, who take a great interest in the Bible pictures, and want to hear more and more of the way of salvation. On my way to the zenanas I often meet groups of women sitting together with their spinning-wheels, and I stop to speak and sing to them, for which they are thankful. One group were so pleased that they begged me to come the next morning early, and stay all day to speak to them these good words."

Miss Seward, M.D., Allahabad, India.

After repeated invitations from the *maharajah* of Pannah (a native state) to the "Dr. Miss," to visit the *rani*, who was much out of health, Miss Seward accepted the proposal, and with an East Indian girl as assistant, her cook and bearer, started for this unknown land. The journey, through a low, hilly country and wooded jungle, was delightful. She found the *rajah* a pleasing, intelligent-looking young man, anxious for the improvement of his people, and withal very religious, spending four hours a day at his devotions. Pannah has large stores of mineral wealth, but is chiefly known for its diamond mines, the famous Kohinoor coming from there originally. She says, "I have a carriage or elephant when I choose, and until I became sick, used to go out every evening and explore the country all around.

"Their temples are the finest I have seen, built of stone, painted white, with golden spires and points rising from the various domes and miniature towers. As I go to the palace, I pass every day a long building in which the priests prepare their offerings; sometimes fifty of them are picking over flowers or preparing incense; one may be reading and the others listening. One morning I was later than usual, and they were standing in two long rows, singing a *bhajan*, and the effect was really grand, as with clear, ringing voices they sang in good time and with a will, to the accompaniment of small cymbals. The *rani* is one of the most pleasing native ladies I have ever seen, reads Hindi well, and I was surprised to find that she had a part of the Bible. She soon began to ask intelligent questions about our religion. It seemed hard for her to understand how we could worship God as a *spirit*, without thinking of Him in some *definite form*.. In answer to one of her questions, I repeated the Commandments and the Lord's Prayer. She was very much impressed, and said she wanted to write all these things down, so that when I went away she might not forget them. Not only does she ask to have these things explained to herself, but to her relatives and women. During my illness she was very kind, sending every few hours to inquire how I was, and saying that it would be better for me to rest and not try to visit her. Poor woman! she has her sorrows, as she has told me, but shows a brave, noble, self-denying spirit."

Mrs. Capp, Tungchow, China.

"Forty-five have within a short time been received into the church, and there are fifty more inquirers."

Miss Thomas, Brazil.

A new school for girls was to be opened in San Paulo on the first of December, two small houses having been secured for the purpose, separated only by a partition, which is to be removed. They have been enabled to reduce their estimates for starting the school from $1500 to $1000.

Miss Belle Marsh, Yokohama, Japan,

Spent her summer vacation with Miss Youngman and ten of her pupils, in the interior of the country, where a foreigner had never been seen. Notwithstanding the degraded condition of woman in that land, they were shown nothing but kindness and respect during a two months stay. They occupied an old temple, and held two services daily, with an audience often of two hundred women and children, and men standing outside. The children were soon heard singing "Jesus Loves Me" and "Happy Land," in the fields, though of course they understood little of the Saviour, or the land.

Mrs. Weaver, Bogota, United States of Colombia,

Returns to her work refreshed after a month's rest. Three persons have recently united with the church, two of them being the first fruits of the school. They are sadly in need of one more teacher, who can teach music. Bogotá is a large, healthy city, with good schools for boys, but *none* for girls. The desire is to make this school worthy the patronage of the people.

Mrs. True, Tokio, Japan,

Writes of the addition of twelve persons to their church during the year.

Miss Hennequin, City of Mexico,

Says that they find it difficult to rent a house for school purposes, owing to the opposition of the Romanists. They will, however, open the school in November, even if it must be in the old, unsuitable place. Miss Forbes will take the English classes, and Miss. Hennequin the Spanish, also teaching French, music, and drawing. There are about two hundred regular attendants at the church, of all nationalities and in all styles of costume. Sometimes the service is interrupted with screams and menaces from outside. Though contrary to custom, Miss H. is determined to go through the streets to visit Catholic families. She says: "If I do not go to find them, they will not come to me I am sure of that. What am I here for? To work!"

At Home.

MARRIED MISSIONARY LADIES.

The following extract from a married lady missionary's letter to the Auxiliary Society supporting her has lately been sent us: "I have received letters from friends at home congratulating me on receiving a salary, and having it contributed by friends in ———. I do not know how this impression has been given, as you know I do not receive any separate salary; and whether a married lady does mission work or not, it neither adds to nor detracts from her income. I write this to explain that personally I do not receive any benefit from your contributions. I am not complaining of what we receive, but am writing to correct a false impression, &c."

Now, we would like to correct some "false impressions" made by this letter, and will preface our remarks by saying that the name of this missionary and that of the society to which she wrote these words are entirely unknown to us, but we do know of cases where there has been a similar misunderstanding in regard to the salaries of married ladies who were missionaries on the field when her Society was started, and of those who have gone out since.

In the manual prepared by our Board of Foreign Missions, which is put into the hands of every missionary, we are told that "two-thirds of the salary of a married man is paid to an unmarried man," also "to a missionary remaining at his post while his wife returns to this country, the salary of an unmarried missionary is allowed." So we see a missionary's salary is half as much again after he is married and when his wife is with him, as it was before. This extra amount is given him to support his wife—he would not get it unless he had a wife. It is called his salary, but man and wife being one, is it not her portion of the salary just as really as if it were paid separately into her hands by the treasurer of the mission?

"But," we hear some one say, "that would be paid any way, the Board in New York pays that!" Dear friend, did you ever con-

sider where the Board in New York gets the money to pay all these expenses? Are the secretaries or treasurer there personally responsible for them? No, of course not, the responsibility is with you and me, and every individual member of the Presbyterian Church. So our Society, as an auxiliary to the Board, formed for the express purpose of aiding it by undertaking to support its work among women and children, offers to pay through it this proportion above mentioned of a missionary's salary when he has been so wise as to double his usefulness by getting a good wife. We once heard a good missionary from China remark, "A man is not half a missionary till he gets a wife!" Therefore when the lady whose words form our text sees these remarks upon it, let her be assured that no false impression or deception of any kind is intended. The society to which she writes does pay her salary, by making itself responsible to the Board at New York, through the Parent Society, for that sum which the Board would not pay her husband unless he were blessed by having her to aid and comfort him in his work, and to set up the shining light of a Christian home amid heathen darkness, even if she be not allowed by home duties to take charge of schools or engage more actively in outside work.

We try, in assigning to auxiliaries at home the sums for the support of these dear helpers, to make the amount for each enough to cover the wife's proportion of house-rent, medical fees, and such contingent expenses as frequently occur. It was never intended or thought of by the managers of this Society to pay married ladies an extra salary, and we do not suppose any of our married missionaries expected it. But surely in extending our sympathies to missionaries abroad it would have been very narrow-minded in us to take on our lists only single ladies, and exclude all those faithful and excellent women who are doing the Lord's work in so many places, just because they have husbands. So we say to each auxiliary supporting a married missionary, go on and give your money for her salary, or if you would prefer, "for that proportion of her husband's salary paid on her account," and rest assured that you are really and truly supporting her. But more than this, support her by your prayers, and show her all the love and sympathy that you

are able. Write her warm, friendly letters, not just a few pious platitudes, but endeavor to get her and yourselves interested in each other. If you have found a pleasant article in a newspaper or magazine, mail it to her when you are through with it. Do not think that because she is a missionary she never wants to read anything but *The Foreign Missionary* and *Woman's Work*. Those are just in her line of work, and while she is no doubt interested in them, it will be a great rest and recreation for her to have a pleasant secular magazine or story to pick up occasionally. She is a human woman just like yourselves. Try and put yourselves in her place, and act accordingly.

EXTRACTS FROM PRESBYTERIAL REPORTS.

"It was my pleasure and privilege to be present at the Fourth Annual Meeting of Redstone Presbyterial Society, held at McKeesport, October 16th. This society now numbers twenty-two auxiliaries and five bands. Kind friends received the guests, and ample provision was made for all. Rarely have I seen a more earnest company of women than that gathered in the church on that day. The records of the society prove that these women are alive to the importance of the foreign missionary work. We heard no complaint there of the stringency of the times; each woman seemed to feel that she had a part to perform in the work, and meant to do it. At the close of the day the general sentiment was, 'I am so glad I came to this meeting!'"

"The Presbyterial Society of Northumberland held its annual meeting on October 2d. They report ten auxiliaries and three bands, eighty copies of *Woman's Work* and fifty of *Children's Work* taken; have paid to the Parent Society five hundred and seventy-two dollars. This society is only one year and a half old. We trust as it grows in age that it will grow in strength, grace *and numbers*."

"The Chester Presbyterial Society, with a view to practical work, has grouped with each auxiliary society two or three churches in which none exists, asking the ladies of the auxiliary to encourage

by every means in their power the organization of societies and bands in the churches named, and to distribute copies of *Woman's Work* and leaflets, that missionary intelligence may be disseminated among those unacquainted with and uninterested in the work. They ask particularly for the members of societies to make special prayer for a missionary revival in their own church, then out of the abundance of the heart the lips will speak and hands will work."

SHALL WE COMBINE THE HOME AND FOREIGN MISSIONARY WORK?

[The following article, which is published as a leaflet by the Woman's Board of Missions of the Interior (Congregational), so well expresses our views on this subject, that we give it to our readers.]

Shall the Woman's Boards which now devote themselves exclusively to foreign missions take upon their hands also a work for home missions and the freedmen? This question is being seriously discussed, and deserves a careful hearing. It is of special moment that the ladies of our churches, who are the final jury in the case, should see clearly the reasons for and against the proposed change, and act accordingly. There is no doubt as to the need of coöperation on the part of woman in each of these causes. It is exceedingly desirable that our Christian sisters should have a place in their hearts and in their efforts for them all. The point at issue is simply this: Shall the Woman's Boards and their auxiliaries, *as organizations*, change their character, and now undertake the threefold work?

It is urged that to embrace the three departments of missions in one society would simplify operations; would save expenses in management; would broaden, by this threefold view, the intelligence of the members, and deepen their interest in all mission work; would increase the number of the workers, as some are naturally more interested in one object than in another, and so, bringing all together, each would get culture and inspiration from all; would thus bring in a large increase of contributions; and

would do away with the injustice of concentrating the zeal and efficiency of the female members of the church upon a single object, when other causes have an equal, if not superior, claim.

On the other hand, there are reasons why these Boards should keep to their original intent. It is to be remembered that they, and the auxiliaries which through their efforts, with no little labor and expense, have come into existence, have an individuality and a life peculiar to themselves—an individuality and a life which to lay off would be at the risk of a change of identity and a serious loss in enthusiasm and efficiency.

Their origin was in a marked manner providential. The divine Providence and the divine Spirit manifestly wrought together in bringing them into being. The fullness of time had come. The doors of the one-half of heathendom, hitherto inexorably closed against missionary effort, were suddenly opened. The 500,000,000 of heathen women to whom could come almost no word of the gospel from the lips of male missionaries, might now be reached by woman. And the same divine hand which drew aside the curtain of the zenana and the harem moved the hearts and opened the lips of Christian women at home. And so there grew into life the Woman's Boards. And their rapid increase and remarkable success are evident tokens that the blessing of the Master has been with them from the beginning. Now to divert these Boards from the one object through which came their existence and inspiration would naturally diminish their power, and might in time imperil their life. They were made for this one purpose, and to load them down with other claims would at once destroy their distinctive character; would tend to check the momentum which they have gained; would dissipate, it is feared, the enthusiasm born of their peculiar life, and so, with little gain to the other causes, would work irreparable harm to that of foreign missions.

The success which they have achieved has come in part because the work was laid to their hand providentially, and without seeking of theirs. There is always a grand inspiration when God evidently leads the way.

But the doors thus opened they have only begun to enter. The

demand increases beyond all possibility of theirs to overtake it. It is no temporary work which has culminated and may now decline. The reasons for it multiply and grow more imperative with every year. They will last till the kingdoms of the world become the kingdom of our Lord. But their success has also been obtained by devoting themselves, *as societies*, to a single object. This is one of the plainest laws of efficient work in any calling. To divide effort is to scatter and dissipate its power. From Paul down, those who have wrought marvels of success have ever said, "*This one thing I do!*" And it is the instinct to concentrate effort in order to accomplish great results which has hitherto in part held these Boards so steadfastly to their one specific work.

But there is a further reason why they should keep to their original plan. Woman's part in foreign missions is a work by itself, as it is in no other branch of missions. It is a work specially fitted to women, and *one which they only can do.* The American Board reckons that that part of the heathen world set off to it numbers about 100,000,000. One-half of these are women. They are the mothers of the race. What they are the people will be. Any missionary work that does not embrace them is simply a lifting at the stone of Sisyphus. But it is well known that the larger part of these can only be reached by missionaries of their own sex. We have then a population as large, or nearly so, as the entire people of the United States, who, if they receive the gospel at all, must have it from the hands of the Woman's Boards at Boston and Chicago.* We may then properly ask if there be any such *peculiar* feature in the work of home missions or that among the colored people of the South. Is there any such bar, is there any bar at all, which shuts off the women of this land from hearing the gospel? There is much that woman can do well in each of these directions. There is a crying need for a full proportionate share of her work for them. But is there in them anything which she *only* can do? It is this peculiarity in woman's part of the foreign missionary work which more than anything

* The same reasoning applies to our Presbyterian Board, and the women's societies connected with it.

else called these Boards into existence. And the necessity thus laid upon them is that which should hold them with undivided purpose to their original intent.

It is to be considered also that the Home Missionary Society and the Missionary Association not only do not invite the ladies to any new work which shall be peculiar to them, and which they only can do, but it offers them no new responsibilities in administration. They are to be chiefly collecting agencies. In the foreign work the raising of funds is only a part of the labor laid upon the Woman's Boards. They look out candidates to go abroad. Their counsel is sought, and their judgment has weight as to the fitness of such persons. They keep up a close correspondence with the lady missionaries on the field. They publish a periodical, print documents, circulate information, hold meetings, and direct the movements of their missionaries at home on furlough. In short, while everything is done through the channels and by the counsel and consent of the American Board, the women have a real responsibility in the management of the work. And the feeling that they are *trusted with an important department* of the great cause, which will prosper or fail as they prosper or fail, has given them an inspiration, a steadiness of purpose, a business tact, and an executive ability which have awakened admiration on every hand. The other societies have little of this to offer, and hence, while they would add much to the burdens of the Woman's Boards, they would bring no additional wings with which to bear it up.

The character of the work, then, offered by these three societies, being so different in kind, it does not seem well to attempt to combine them in one Board. Is it not better that each should be carried on by operations such as are suited to the peculiar character of the work of each?

It is not to be lost sight of also that the amount done by the ladies for foreign missions is not so disproportionate as it seems at first sight to be. The special character of this work, and the vast amount of ignorance and indifference respecting it to be overcome, requires a special organization that shall give itself to this one labor. And this makes that branch of missions as conducted by

ladies more conspicuous. But nearly every sewing-circle in our churches is a society to aid home missions. The value of the boxes prepared and sent out by them yearly reaches some $60,000 or $70,000. And when there is added to this the money contributed directly to the treasury by the ladies, it is almost certain that the aggregate is greater than that raised by the Woman's Boards. If it were much more than it is, it would not be too much for a cause so vital to the well-being of our land. But it indicates that there is less cause for complaint that foreign missions are wholly absorbing the interest of Christian women than some have supposed. The same can hardly be said of the work for the freedmen. This is true. The negro in politics keeps this subject before the people. It is an immense advantage to the Missionary Association that the daily political press has for the last year or two kept so steadily in memory the wrongs of the ex-slaves, and the duty as well as the necessity of improving their condition. This is no small saving as to the literature of the subject. But it is not enough. Unquestionably there should be a more direct and systematic coöperation of the ladies in this cause. And if those who have it in charge can offer such a plan as shall not disturb organizations already existing, it is probable they would find none more zealous to carry it out than many of those who are now doing such effective service for the foreign work. Our Christian women can—it is desirable for every reason that they should—bear all these causes in their hearts and remember them in their sacrifices and their prayers.

But even if it is true that foreign missions take more of woman's thought and sympathy than these other objects, *this* is to be considered. A thousand hands labor in the home fields where one works abroad. It is said that of every $100 raised in this country for *all religious* purposes, support of churches, benevolence, and the like, $98 are spent upon the ground, while only $2 go to the foreign cause. It should not be thought strange, then, that the small fraction of this small fraction of the $100 which woman gives should feel reluctant to add any fraction of itself to the other $98. If the field is the world, and if we are debtors to all man-

kind, it can hardly be said that a disproportionate amount is given, from any source, to foreign missions.

There is, finally, a practical reason which should have special weight in keeping these causes apart in the efforts of women to carry them on. It is believed by many who have had large experience in the matter that little more would be raised by the Woman's Board than now is done, if the two other objects were also undertaken by them. Very few contribute systematically and from principle. Most persons will give about the same sum, when solicited, whether it be for one cause or three. Whereas, if they were approached, at different times, in a different manner, or by another set of persons, they would be much more likely to make three contributions of about the same amount than to make one three times as large. The experience of the American Board is significant on this point. The expense of the work in Papal lands is just about equal to the debt it carries. The taking of a new work under its care, especially when the plan of two yearly contributions was dropped, brought, contrary to expectation, no corresponding increase of receipts to the treasury. And it is said that the College and Education Society, in their union, are discovering the same unpleasant fact.

It is believed that these reasons, with others which might be urged, will seem conclusive as to the Woman's Boards. They will hold, also, as to many of the auxiliaries. How far they should have weight with the others, will depend upon the different circumstances and the different judgment of the ladies comprising them. They are showing, more and more, a practical wisdom in such matters, which inspires the confidence that they will do what is right and best. It is to be hoped that on every hand prudent counsels will prevail, and that the motto of all will be: "Forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." JAY.

WE publish with this number of *Woman's Work* an appendix containing two of the papers read at the semi-annual meeting in October last; others will be issued hereafter.

NEW LIFE MEMBERS.

Baldridge, Miss Katie | Landis, Miss Minnie

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Abington, Pa., Pres., Phila. North.
Carmichael, Pa., " " "
Doylestown, Pa., " " "
Hartsville, Pa., " " "
New England, O., Athens Pres.
New Harmony, Pa., Westminster Pres.
Newtown, Pa., Pres., Phila. North.
Norristown, Pa., Central Ch., Pres., Phila. North.
Solebury, Thompson Mem. Ch., Pres., Phila. North.
Tupper's Plains, O., Athens Pres.
West Union. West Va., Washington Pres.

BANDS.

Elm Grove, W. Va., Bessie Shaw.
Fagg's Manor Ch., Pa.: Centre Hall, Cherry Grove, Chestnut Hill, Cochranville, Harmony, Hickory Grove, Manor, Penn's Grove, Pleasant Garden, Poplar Grove, Villa Nova.
Gap, Pa., Bellevue.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from November 1, 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Taneytown Aux., for sch'p, Oroomiah, $35, for Gen. Fund, $35, . $70 00
BLAIRSVILLE. — Blairsville, Young Ladies' Circle, for sch'p, Corisco, . . . 25 00
CARLISLE. — Mechanicsburg Aux., for nat. tea., Lahore, 50 00
CHESTER.—Cedar Grove S. S., sup. Katy, Gaboon, $15; Marple S. S., sup. Anna, Gaboon, $25; Great Valley S. S. for school, Bogota, $34, 74 00
CINCINNATI.—Lane Sem. Ch., Mrs. C. Hitchcock for organ, 100 00
CLARION.—Sligo Aux., work under Mr. Corbet, Chefoo, 20 00
CLEVELAND.—2d Ch. S. S., for nat. tea., Rio Claro, 50 00
COLUMBUS. — Lower Liberty Aux., for zenana visitor, India, ... 17 00
EBENEZER.—Covington Aux., for Woodstock, . . . 35 00
ELIZABETH. — Baskingridgo Aux, for 2 nat. teachers, India, $30; L. F. M. Assoc., for Miss'y, Mexico, $117 57; 3d Ch., Willing Workers, for sch'p, Gaboon, $25, . 172 57
ERIE.—Oil City, 1st Ch. Aux., for 2 sch'ps, Futtehgurh, $30 90; Titusville Aux., for fund for Missionaries' children, $25, ... $55 90
HUNTINGDON.—Hollidaysburg, Busy Bees, for Gen. Fund and 2 L. M's., $50; Saxton Aux., $14 65, . . . 64 65
KITTANNING.—Boiling Spring Aux., $25; Kittanning Aux., for Miss'y, Allahabad, $210; Leechburg Aux., for Miss'y, Siam, $25; Srader's Grove Aux., for work under Mrs. McFarland, Siam, $16; Washington Aux., for Siam, $10, ... 286 00
LACKAWANNA. — Plymouth, Busy Bees, for San Paulo school, Brazil, . . . 7 05
MAHONING.—Youngstown Aux., for Mexico, . . 31 81
MONMOUTH.—Allentown Aux., for San Paulo school, . 42 31
MORRIS & ORANGE.—Orange, 1st Ch. Aux., for Miss'y, Canton, $225; Central Ch., Miss Morse's S. S. class, for Bodha, Etawah, $15, . 240 00

NEWARK.—Bloomfield, Westminster Aux., for Miss'y, Canton, $58 30, S. S., for 2 sch'ps, Canton, $70, . . $128 30

NEW BRUNSWICK.—Princeton, 1st Ch., Karwekkoh Bd., for sch'p, Ningpo, . . . 75 00

NEWCASTLE.—Delaware City, 1st Ch. Aux., $11 44; Dover, Cheerful Workers, for Miss'y, Ningpo, $80; St. George's Aux., add'l, $1, . 92 44

NEWTON. — Belvidere, 1st Ch. S. S., sup. Frank Sherrerd, Benita, . . . 25 00

OZARK.—Springfield Aux., $50, S. S., $50, for Miss'y, Lodiana, ... 100 00

PHILADELPHIA.—Old Pine St. Ch., Workers for Jesus, for 2 Bible-readers, India, $25; Woodland Aux., for Miss'y, Benita, $52 78, . . . 77 78

PHILADELPHIA CENTRAL. — Arch St. Aux., for zenana visitor, Futtehgurh, $78, S. S., for sch'p, Dehra, $60 ($138); Olivet Ch., Infant class, Jesus' Little Lambs, for sch'p, Dehra, $30, . 168 00

PHILADELPHIA NORTH.—Germantown, 1st Ch. S. S., for Miss'y, Japan, . 80 00

PITTSBURGH AND ALLEGHENY COM.—Emsworth Aux., for Miss'y, Kolapoor, $50; Monongahela City Aux., for nat. tea., Mynpuric, $51 50, 101 50

ST. CLAIRSVILLE.—Bellaire Aux., for sch'p, Tungchow, $42 60; Cambridge Aux., for sch'p, Dehra, $30 90; St. Clairsville Aux., $44 85, 118 35

STEUBENVILLE.—Beech Spring Aux., $28; Bethesda Aux., $18 30; Bethlehem Aux., $9 65; Carrollton Aux., $30; E. Liverpool Aux., $60; Madison Aux., $7 50; Waynesburg Aux., $31 25; Wellsville Aux., $23 17; Col. Pres. Soc., $4 15, for Miss'y, California, ... 210 00

SYRACUSE.—Oswego, 1st Ch. Aux., for 2 sch'ps, Sidon, $25; Grace Ch. Aux., for sch'p, Sidon, $25 75, ... $50 75

UTICA.—Rome, Seed Sowers, for Persia, $3 65, for Japan, $4 35, ... 8 00

WASHINGTON. — Cross Creek Aux., for Miss'y, Tabriz, $50; Forks of Wheeling, Miss J. M. Atkinson, missionary lambs, $5, . . 55 00

WOOSTER.—Orange and Polk Aux., ... 11 82

ZANESVILLE.—Jefferson Aux., $8; Zanesville, 2d Ch. Aux., for Miss'y, Chenanfoo, $70; Busy Bees, for 2 sch'ps, Kolapoor, $50, for Missionaries' children, $5 ($55), ... 123 00

MISCELLANEOUS.—Ashtabula, O., Aux., for printing, $1; Bellevernon, Pa., John and Fanny Lowes, for Missionaries' children, $5; Brooklyn, N. Y., Miss S. W. Humphrey, $3 80; Delmont, Pa., Mrs. Jane L. Park, $25, Miss Martha Park (dec'd), $25, for Life Memberships; Germantown, Pa., Miss Bayard, $5; Newtown, First Day School, sup. Katy, Gaboon, $10; Oxford, O., Soc. of Inquiry, Fem. Col., $20; Philadelphia, Mrs. W. L. Hildeburn, $2; Sale of Mexican Birds, $2; Shelby, O., Miss M. J. Cummins, for work under Mrs. Mateer, China, $10; Tioga, Pa., Mrs. M. Baldwin, for scholar, Tokio, $10; Wattsburg, Mrs. Nancy Smith (dec'd), $10, . . . 128 80

Total for November 1877, . $2,905 03
Previously acknowledged, . 17,470 29

Total Receipts from May 1, to December 1, 1877, . $20,375 32

The Aux. Soc. of Dansville, N. Y., has sent a box to Mrs. Priest of Liberia, valued at $30.

December 1, 1877.

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut Street, Philadelphia.

W. P. B. M.

Northwestern Department.

INDIA.

Mrs. Lucas.

Upper Woodstock, Landour, September 22, 1877.

We receive the foreign mail only once a week, and its coming with kind messages and loving words from those who take an interest in us and our work, makes the time pass more rapidly and pleasantly away. Our work is *one*, whether at home or abroad. The Master has greatly blessed your part of the work, and I read with great interest the wonderful things which you have accomplished in the last few years. I trust He will soon lift up the light of His countenance, and bless woman's work in these dark corners of the earth. How dark and dreadful they are, no one can imagine who has not seen the misery and the wretchedness of the women living in heathen lands! Nothing but the blessed gospel of the greatest Friend woman ever had can remove the darkness and misery.

My own health, as well as that of my children, compelled me to leave the plains at the beginning of the hot season. I am living in our Sanitarium at Upper Woodstock, Landour, which is a short distance from Woodstock school. This season has been a peculiarly trying one on the plains. Mr. Lucas writes me that they have had no rain to do any good this season, and the usual rainy season commences, or should commence, in June. Now everything is scorched and burned up by the continued hot wind, which is still blowing. We are beginning to realize the dreadful fact that a famine is before us. The poor are suffering for want of food, and many are offering their children for sale. What the Lord has in store for India remains to be seen.

INDIA.—Dehra.

Miss Pratt, in a private letter to a friend, who allows us to extract from it, says: "Besides the intolerable heat, we have the promise of famine staring us in the face. Eatables are doubling and trebling in price; mothers are already killing or selling their children, and we have not begun to realize the worst. With a large school like ours the prospect is not pleasant, and yet the Lord who has provided in the past, will provide in the future. . . . Most of our missionaries in the plains have come to the hills this year. They came early, and are still lingering, waiting the propriety of going back. Of course so great heat and the irregular weather has brought on fever and other diseases. The fever has been of a peculiar kind, called rheumatic, and those who have it are generally left lame with rheumatism, which is hard to overcome. We have had a number of cases in the school. It has now disappeared, with the exception of the lameness, and only time will cure that. Fortunately none of our household has given up to the fever, though we could hardly feel well and quite strong all through such a trying season. But we have much, very much, to be thankful for, and while I have made my letter so far a wail, there is still brightness, and I would recognize it, even if there is darkness and a prospect of much suffering and distress. God is able to take care of His own."

CHINA.

Mrs. Corbett.

Chefoo, August 28, 1877.

. . . Last Sabbath eighteen women remained to our prayer-meeting; some appear much interested, and I am delighted that the same ones return. Last Wednesday I tried to convince one of the women that she was a sinner and needed a Saviour. The teacher talked to her for a long time, but she insisted that she could not tell a lie, could not revile nor steal. At last she appeared partly convinced, and we taught all present the words of Paul and Silas to the jailer, "Believe," etc. She came back on Sabbath and

recited them better than any of the others. Last Wednesday one of our church members died of cholera. He was over seventy, and had been in the church for ten years, a good, faithful man, of unblemished character. He died trusting in Jesus. . . .

Mr. Corbett expects to leave for Chimeh again in a few weeks. He has, I think, almost forgotten the rough treatment he received there before, when he counts the sheaves gathered since that sowing-time. I think I have not written you of the good news from there. The Chimeh pastor made us a visit some five or six weeks ago, and gave an account of the great interest manifested in that district. He told us of several wonderful cases of those who had strongly opposed the truth; two especially, who went to make disturbance and take away their friends (who were converts) by force, but arriving at the place of worship too late, or after service had commenced, were obliged to listen, and at its close confessed why they came, and said, "If what you preach is true, we want to know more of it." They were afterwards baptized. One of them has been here with Mr. C.'s class studying. Fifty adults and twenty-eight children have been baptized since Mr. Corbett went out last spring, and many more are inquiring the way. We hear very encouraging reports from other places also.

NORTH AMERICAN INDIANS.

Miss Susie A. Dougherty.

There are so many things that seem important though small in themselves, that my letter-writing suffers very much, for I have to do it sometimes late at night, when I feel rather weary, and my thoughts flow very slowly from the end of my pen, and I am persuaded to postpone it to a future time. Our work goes on as usual, with hopes and fears around us. The breach in the church, caused last summer by dissatisfaction with and jealously of the one elected pastor, has really, we hope, been healed. At our last communion season, the last one who had withdrawn from us came, confessed his wrong, and asked to be received again, and really appears to be restraining his boldness, and his mode of speech

is more in conformity with the law of love. At the same time an old woman joined with the Christians. Her friends are all heathen, but at the deathbed of a grandchild in the school three or four years ago, she learned something of the love of Jesus. Though visited now and then, and the "old, old story" repeated to her, she was thought by many to be so old (over a hundred probably), blind, and decrepit, that she was too ignorant and childish to be able to understand, until she sent her son-in-law, a heathen, with an earnest request that the minister should visit her again, and then she spoke with such a firm trust and knowledge of the Saviour, that they could doubt no more. It seems as though the Spirit must have taught her without waiting for man. She was carried to the church and placed on the floor, as she "wanted all to see that she had given up heathenism and taken Jesus." A number are seeming almost persuaded, but she was the only one who united with us.

As Satan sees the chains of heathenism losing their power, he invents new ways of entrapping those trying to escape. His latest effort was sending a man from a distant band, with a story of a religion revealed by Jesus, to a woman who was escaping a massacre by the United States troops. She lay for four days in the water, only her face above, and in this state she was told to tell the Indians that the Bible was not given to them, but the drum was, and a long list of foolish directions about certain dances which they should perform, casting aside the old rites. He pretended to have the power of life and death, and many sick were taken to him, for "like Christ, he could make them all well." He drew many after him, but now that he has gone without curing any, one dying just after, and they miss the gifts which they bestowed on him, they say he was but a common man, only a messenger before the grand priestess. It seems strange what foolish mummeries will attract them, while they turn their backs upon the precious truths of the gospel. Will not you pray more and more earnestly for them? Our school is progressing as usual.

. . . We regret that while so much is being done to civilize and Christianize the Indians on the Reserve, the white Chris-

tians in neighboring villages, for the sake of entertaining visitors, are persuading the Indians to perform their old heathen dances, thus working against the good. Many who had left the old customs are again adopting them, and practicing in order to entertain the strange white Christians, who send the Bible bidding them stop then come themselves and pay them to continue, to gratify their curiosity. The words of sympathy and encouragement from distant friends, though unknown, are very refreshing to us.

Home Work.

PERSIA AGAIN.

Mrs. S. J. Rhea.

"What now?"

Let us pray for it.

"We have prayed all through October, 'pulling the string' a whole month."

Yes, and God bless you, and answer your prayers! But the man who of all men was most prevalent in prayer, even opening heaven, Elijah, on Carmel, prayed, and prayed, and prayed, seven times, and the heavens *continued* as brass and the earth as iron, as though God heard him not, and no fleck of a cloud appeared till the seventh time, and *then* there was the immediate and almost overwhelming sound of abundance of rain! Let us pray again and again, "seven times," like Elijah.

Suppose Gehazi had said that seventh time, "There is nothing," I presume the gray head would have gone down again between the prophet's knees, and his soul would still have lain low in the dust before the Divine Majesty, and so the ninth time, and on, and on, *till* the golden sceptre *was* lifted, and the kingly words pronounced, "Be it unto thee even as thou wilt."

"Does God love to have us pray so?
Will He permit such importunity?"

He says so, and has proved it a thousand times. Let us take Him at His word, "and prove Him now herewith." The idea of going after a thing with no intention of coming back without it, is the right way to pray.

WHAT DOES PERSIA WANT? 1. *A school of the prophets;* a permanent endowment and a building of brick. The former seminary at Seir, that "earthly house of our tabernacle" (built of mud) has "dissolved," and the reduced classes, without the slightest attempt at home accommodations, are held in a *stable* on the mission premises at Oroomiah. "How much money will it take?" Not less than $15,000 to *begin* with. "That's a great deal." Look out of your window and count the schools that cost more than that, and then *count Persia* by the arithmetic of God, its souls, and nations, and miles, and neighbors, and whatever you have to say then, say to Him who sits upon your throne, and whose name is written on your banner, your altar, and your heart, and then what thou doest, do quickly.

"What else does Persia want?"

Something far, far more precious than bricks and dollars.

"What?"

2. *A doctor.* We want God to make another Luke, and endow him with the gift of healing, and all the precious gifts of His sweet grace; making this new Luke an improvement on the old one, modelled after the image of the Lord Christ Himself, rather than an imitation even of the apostle, and then when they have fasted and prayed and laid their hands on him, the Holy Ghost will separate him and send him away, even from "where he can't be spared at all."

"Whom do you want?"

The noblest son of the noblest mother in the land. Sarah's Isaac, Hannah's Samuel, Eunice and Lois's Timothy, Antioch's Paul, Cesarea's Philip, Alexandria's Apollos. Such an one is rare, like the royal bride in Canticles, "My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bore her." Yes, and like that bride this son is for the King, the chiefest among ten thousand, the one altogether lovely.

Is anything too good for Him? God *can make* such a man, just such an one. Let us ask Him in behalf of Persia, praying like Elijah, *till He does*. Offers for the school and for the doctor may be addressed immediately—sometimes answers are very quick—to Chicago, 48 McCormick Block, and New York, 23 Centre St.

In one of Rev. Joseph Cook's recent lectures are some such excellent words upon mission work, that we are constrained to republish some extracts. He said that but a few days since some of the gravest men in America were tossing up their hats, shouting, and shaking hands with each other in Music Hall, Providence, simply because a penurious people had paid a debt created by penuriousness. The debt of the American Board had finally been paid. Five hundred thousand dollars is to be raised this year for missionary purposes, but no new enterprises are to be undertaken. So penurious are we, that we think that we have done much for missionary work. We have done much, but not enough. Look at the unexplored remainders of the world. Shall we not send to every place which commerce has opened to us by telegraph? In Africa there are already 130,000 members of Christian churches, mostly natives. Five English societies have sent $25,000 each to push missionary operations upon the lakes discovered by Livingstone in Africa. When our Stanley comes home, shall we join hands with our English brethren and flash the light of the gospel through the darkest part of the world? China and Japan have been partially cared for, and now Africa and the Australian islands are the darkest portions of the world. The globe is our home now. When we reach the home beyond the stars, we should have the conviction that we had done our duty upon the earth in regard to those unexplored remainders. In no other land has Christianity made such advances as in our own, and it is the more our duty to promote the missionary cause and be more aggressive. If a man is an aggressive worker at home, he will be abroad. If from the invisible throne in heaven, He whom we dare not name should send a troop of angels to these distant places to open communica-

tion, it would not be more wonderful than the manner in which it has been done for us by commerce. The hand of Divine Providence is in it, and we are lagging behind.

NEW AUXILIARIES.

Athens, Ill., North Sangamon Ch.
Marshall, Michigan.
Springfield, Ill., 2d Ch., Young Ladies' Band.

NEW LIFE MEMBERS.

Miss A. T. I. Bullard,
Miss May Harrison.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to November 20, 1877.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Jerseyville W. M. S.	$15 00	PEORIA.—Peoria, 1st Ch., Mission Workers, sch'p, Ningpo, $41 35; W. M. S., sch. at Futtehgurh, $26 50; 2d Ch., same, $24 25; Calvary, $10; Lewistown, sup. sch. at Shahabad, $15 61; Yates City, $3 68; Sparland, Mrs. C. I. McC., $10,	$130 39
BLOOMINGTON. — Champaign, sup. sch. at Rio Novo, Brazil,	36 00		
CEDAR RAPIDS.—Mt. Vernon,	25 00		
CHICAGO.—Chicago, 2d Ch., sal. Miss Poage, $75; 4th Ch., $63 20; Lake Forest W. M. S., $100; Steady Streams, $12 76; Joliet, 1st Ch., sch. at Brotas, Brazil, $25,	275 96	PLATTE.—St. Joseph, S. S. Band, sup. sch. in Syria,	53 25
		ROCK RIVER.—Rock Island, Central Ch.,	18 00
DAYTON.—Oxford, Western Fem. Sem.,	30 07	SPRINGFIELD. — Springfield, 1st Ch., W. M. S., $54 70; Young Ladies' Band, sup. two pastors' wives, Persia, $56,	110 70
DES MOINES.—Des Moines, sal Miss Dougherty, $14 50; Winterset, for same, $20 85; Leon, $2 85; Indianola, $9; Russell, $9,	53 20	VINCENNES.—Evansville, 1st Ave. Ch.,	10 50
		WATERLOO.—Nevada,	15 85
FORT WAYNE.—Elkhart, Young Ladies' Band, for mountain sch., in Persia, $5; Goshen, Helping Hands, $12 50,	17 50	WINONA.—Chatfield, sal. Miss Downing,	5 00
KALAMAZOO.—Niles,	50 00	MISCELLANEOUS.—Friends in Michigan, $41; in Illinois, $12; a little girl in Evanston, $2, and Cora Newell, for Theo. Sem., Oroomiah, $1, by Mrs. Rhea; Kansas, Ill., H. E. Mitchell, $1,	57 00
LIMA.—Columbus Grove,	8 00		
MILWAUKEE. — Beloit, sup. mountain sch., Persia, $25 96; Madison, sup. mountain sch., Persia, $27,	52 96	Total for November,	$1037 83
NEW ALBANY.—New Albany, 3d Ch. S. S., sup. pupils, Mt. Seir,	70 00		

CHICAGO, *November* 20, 1877.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

APPENDIX.

PAPERS READ AT THE SEMI-ANNUAL MEETING OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY,

Held at Columbus, Ohio, October 10, 1877.

THE RELATION OF WOMAN'S WORK IN MISSIONS TO THE CHURCH.

MRS. S. M. HENDERSON.

Christian women constitute an organic part of the Christian Church. They enter as an important factor into all its operations. In these latter days the Church is resolving itself into its original elements, classifying and organizing these elements for more effective work. Thus we have young men associated, young women, boys, girls, children, all separately organized for their respective departments of service. These classes are again subdivided according to the specific object for which they are working. Here our Society comes in, organized out of one of these great classes, to labor more especially for the spread of the gospel in heathen lands. The fact of our banding together to labor in this special field in no way affects our relation to the Church. We are a component part of it, and cannot act in any other character.

The Church of God as we now find it upon earth is divided into many parts, having distinctive names and doctrines, yet agreeing in all points essential to salvation. Many good, earnest-hearted Christians mourn this as a great calamity, and indulge in beautiful theorizing about the good time coming when all sects will be united in one grand whole. Such a time will surely come when all these minor differences shall be forgotten, but I doubt whether it will be before that glory shall be revealed to us, of which Paul says, it has not entered into the heart of man to conceive. I believe that God's thoughts in this matter were wiser than our thoughts. Trace the history of the Church from Abraham down, and would we have done with it as God did? Verily, no! Now

is not God leading us as clearly as the pillar of cloud and fire led the Israelites in the wilderness? Were not they divided into tribes? God Himself organized that Church, and it was a complete and perfect organization, consisting of entirely separate companies, having their respective leaders, yet all marching in the same direction, all fighting common enemies, under the leadership of one High Priest and one Captain.

Is not the Church to-day planned upon this model, which God Himself has given us? Is it probable that we can improve upon it? Does not all history prove that when an earthly kingdom becomes too large, too wealthy, and too powerful, it soon falls to pieces by reason of its own weight? It is surely wise, then, for us to conclude that God understood the limit of human capabilities when He divided His Church as a general divides his army.

When we come into the Church, we must identify ourselves with one of these divisions; not only swear allegiance to the Captain of all, but subscribe our names to the distinctive doctrines and requirements of that branch which we select. In so doing we become a part of it, and must, in all our work for Christ, act in that capacity. It cannot but be patent to any one who will look at it, that when we enter the ranks and take our places, there is where our work can best be done, and where we have solemnly vowed to do it. Were soldiers in an army permitted to straggle from their posts and fight elsewhere, and in other capacities, it would not only cause demoralization and weaken their particular company, but it would weaken the combined power of the whole army. Anything that breaks in upon the complete and thorough organization of details, by so much lessens the effectiveness of the whole. Manifestly, then, it is our duty as women, marshalled under the banner of our glorious Presbyterian Church, to do our work within the boundaries of that Church—be it foreign missionary, home missionary, or any other work that falls within the pale of an organization. It has thoroughly organized agencies for all branches of Christian work, and we must coöperate with them if we would be loyal to our Captain and loyal to the Church of our choice. The more thoroughly and completely each denomination is organized for

effort in every field, the more efficient and powerful will the Church be as a whole. Let each denomination study to improve its plans of operation, thoroughly to organize its efforts, then march onward side by side with sister denominations; all cherishing perfect harmony of spirit and obeying implicitly the commands of their common Leader.

We come now to apply these general principles to our specific work. Foreign missionary work has been carried on in this country long enough to have made for itself a history, and we find that the history of its beginning, when the American Board was organized, is but repeating itself in our "woman's work." By the revivals at the close of the last century and the opening of the present one, God was silently laying the trains for this great scheme. Throughout the various churches and institutions all over the land, men and women whose hearts the Holy Spirit had quickened with new love and zeal were waiting before God asking: "What wilt thou have me to do?" Such a baptism from on high always awakens a desire to *do* something for Jesus, and God knew just what preparation was necessary for the great service to which He was about to call His Church.

Mark the wisdom of His silent, hidden work of preparation, how surely it looked to results, and reached far beyond the thought of those who were the instruments in His hands. When the set time had come, four young men, three of whom were called *Samuel*, (and no doubt the fourth should have been,) presented a petition to the Association of Massachusetts, asking aid and counsel in carrying out their resolve to consecrate their lives to the work of making known the gospel to the heathen. This was the spark, and the responsive flash was seen all over New England. Earnest-hearted men, regardless of creed or profession, struck hands in this glorious cause, and formed the American Board of Commissioners for Foreign Missions.

Let us here turn aside to mark the concurrent circumstances which no wisdom of man could ever have arranged, and the results of which no thought of man could ever have compassed.

These young men, Judson, Newell, Mills and Nott, came from

four different colleges, in each of which the Holy Spirit had been moving upon some hearts, singling out and preparing chosen vessels to bear his name before the Gentiles. When they were ready to enter upon their theological studies, the Andover Seminary was founded. Thus they were brought together and enabled to act in concert. Men were called to professorships in this seminary whose hearts God had also prepared, and they coöperated most heartily with these devoted young men. Being men of eminence and high attainments, they could give prominence and success to any cause they might espouse.

Among the twenty-six corporate members, when the Board was chartered, we find the most eminent names of that day, both in Church and State, and no more surely did God call Esther to the throne to save her people, than he called Dr. Worcester to the Secretaryship of the American Board for such a time as this.

Another link in the chain of Providence was the change of faith on the part of Judson. Creeds cannot stand in the way of God's purposes, and when the great Baptist denomination was to be wheeled into line, God soon made ready a man to do it. It is easier, humanly speaking, for God to change a man's creed than his heart. There were plenty of orthodox Baptists, but only one Judson. When Christians from all branches of the Church were thus united in the spirit of this great work, when interest was awakened throughout the Church at large that led to action, and the machinery was set in motion, the object was attained. Henceforth those who had been brought together for this purpose could do more for the cause by going back to their own places. They soon made this discovery. Frictions and complications arose that decided all concerned, that those associated so intimately and delightfully in the beginning could better promote the interests of the cause they loved by separate organizations. Upon this conviction they acted, tender as were the ties thus necessarily severed.

The dear old American Board, the mother of us all, how every loyal Christian heart loves her! What a delightful earnest was given in her of that eternal union that shall never be broken! It was to those noble men something like the Transfiguration to the

disciples; for a little time they breathed a heavenly atmosphere and thought the millennium was dawning. But the Lord did not intend them to stay on this mount, much as they desired to tabernacle there. They must come down and separate, carrying with them the inspiration of this heavenly baptism, to become new centres of life and influence in their respective churches.

We cannot pass on without calling attention to the fact that for this preparatory work God was inquired of by the mothers of these consecrated young men. Christian mothers, mark this! It was truthfully said by one of the founders of this grand old Board, that "Hannah and Dorcas and grandmother Lois were a power nearer the throne than corporate bodies and boards of managers."

Having traced the history of this work in the founding of the first Board of Foreign Missions in this country, in its modes of operation, and in the plans it was afterwards led to adopt, we come to draw a comparison between the way in which God led His whole Church into this service seventy years ago and the way in which He has been leading the women of His Church the past fifteen years. God's special calls to His people do not always come in the same way. In the initiation of the foreign missionary work the call came in the still small voice, to us it came in the earthquake. The exigencies of our civil war developed the energies and called forth the activities of Christian women throughout the land, to an unparalleled degree. So thoroughly was their patriotism aroused, and so deeply were their sympathies stirred, that almost before they knew it they were organized into an association and at work; in the hospital, in the camp, on the field, everywhere that men were suffering and dying. When the fearful conflict was ended, when woman's work in this direction was done, and she stood face to face with this new revelation of her capabilities, God led her into another and grander field for the exercise of her powers, by calling her to labor for the salvation of a perishing world.

He did this by touching a heart here and there, in the different households of Christians, and filling them with compassion for heathen women, and awakening an irrepressible desire to do some-

thing to help them. After the earthquake was heard the still small voice. By the common law of attraction these women came together, organized themselves into a society and went to work. Here was planted the handful of corn upon the top of the mountains, and already, in the short space of fifteen years, the fruit thereof shakes like Lebanon. Still we are in the experimental stage of this work, and shall we not learn lessons of wisdom from the Church's experience?

Was it a mere human coincidence that men of all nations were gathered together on the Day of Pentecost? Did not God bring them there for a special purpose, and was not that purpose that they might carry the news of a crucified Saviour, and bear the influence of the Spirit's power to their own lands? How delightful it would have been for these Christians, in the ardor of their first love to have tarried together there at Jerusalem! But God did not bring them together and give them this wonderful baptism of His Spirit merely for their own enjoyment He did it to qualify them to go back and do missionary work among their brethren. So in the case of the American Board. Those men called together and united by the bond of a common interest in the cause of missions soon found it expedient to separate and raise the standard in their various churches.

In the light of the teaching of God's Word, in the light of the history of this cause, can we doubt what God would have those women to do, who have been specially led and taught by His Spirit? Is it not their duty to go back to their own places and stimulate in turn the women of their respective churches, arouse them to a sense of their responsibility in this matter, and lead the Church to realize what a power is lying dormant in her bosom?

The sainted Mrs. Doremus, who led the van in this glorious cause, now wears her crown in the Church triumphant, and my dear sisters, when we stand with her over there, amid that throng who have come from the north, and the south, and the east, and the west, there will be a glorious union! But now we are in the wilderness, and we must go up harnessed. It is God's way We must stand in our places and not break our ranks. Order is Heaven's first

law, and I do not doubt for one moment that the work of the saints in glory is thoroughly and separately organized.

Just here it may not be amiss to say that woman's work in missions is new only so far as a separately-organized plan of operation is concerned. She has from the beginning stood side by side with her brethren in this cause. To her honor it is recorded that the Prudential Committee of the American Board were very much influenced in their decision to send out the first missionaries by the known fact that two such women as Ann Hasseltine and Harriet Atwood were to accompany them. A woman's hand first launched the waiting ship by the munificent gift of thirty thousand dollars, and she too a widow. From the days of Mrs. Norris to the day when Mrs. Green lifted our terrible debt, by her offering of fifty thousand, the widow's mites and widow's pounds have swelled the treasury; whilst all down these years, since the mother of Mills consecrated her boy to the cause of foreign missions, mothers have been praying their sons and daughters into the service.

Granting, then, that it is our duty to work within the bounds of our own Church, the question arises, "What relation do we sustain to the work assumed by that Church?" As we are a part of it, we necessarily share in all its duties and responsibilities. The work of the Church is, in a measure, the work of every member of that Church. We are bound to maintain a living interest in all her operations, and by our influence help forward every department of her work. It is altogether in accordance, however, with universality of interest to assign different departments of the work to different classes, at the same time being careful that this concentration of effort does not lead to narrowness and exclusiveness of spirit. It will not if a prayerful interest is kept up in every other department of the Church's work. Manifestly Christians, and especially Christian women, cannot work in every field; better to select one and give their time and thought especially to that. Professor Henry of Princeton once said: "I have learned that if I ever make a breach, I must play my guns continually upon one point." The same principle applies here. In making such a choice, we are to be guided by the hand of Providence. When God opens our way

into a field of effort, there is where our duty lies, and we must go to work in earnest.

When God says, "Go work," He means it; there is no trifling with Him. We say, "God speed to all our sisters who are working in other fields," but to our careless sisters who are sitting at ease and not working anywhere, we say, "God has a controversy with you. He says He gives to every man his work; He has given yours to you, and He will hold you to a strict account." Our opportunities constitute the measure of our obligations—a fearful thought to every Christian living in this age of the world.

Most of us were in the annex to the Art Building on the Centennial grounds in Philadelphia, and stood in the converging point where every way we turned we faced an open door. It is just so in the world to-day; every way we turn, the door is wide open, and the ripened harvest awaiting the reapers, whilst a voice, like unto that of the apocalyptic angel, is heard crying, "Thrust in thy sickle and reap, for the harvest of the earth is ripe."

We may here be allowed to turn aside for a moment and touch upon some of the responsibilities resting upon us who feel called to work in the cause of foreign missions. On the spiritual side all Christian work imposes the same obligations. We are to keep up close and constant communication with the Master; we are to study His Word and learn His will; we are to look to Him for help and guidance at every step; we are to exercise a faith that will lead us forward in the face of every difficulty; but on the practical side duty varies with the nature of the work. The first thing to be done by us is to get information, and this does not come to any of us by inspiration. We must seek it, and patiently and persistently labor to get it, sacrificing our tastes, if need be, in other directions, and bending our thoughts to this one subject. Then, having got the information, we must use it, and help others to get it.

In the second place, we must learn to pray. Those who have never prayed before others, must begin; those who have, must learn to do it well. It is one thing to pray, and another thing to pray right. The limits and tenor of this paper will not admit of enlarging upon this most important subject.

In the third place, we must study to find out and adapt the best plans for work in our societies; we must embrace every opportunity to place ourselves under helpful influences; in short, we must learn the needs of the work, and then systematically and perseveringly labor to educate ourselves to meet these needs.

But finally, whilst we believe it to be wisest and best to work in our own churches, it is all important that there be no internal divisions—that within these bounds we must be a unit.

The permanency and ultimate success of woman's work in missions depends very much upon the thoroughness and perfectness of our plan of organization. As yet, we are very imperfectly organized, lacking unity and concentration. Shall not every partisan feeling and every selfish preference be sunk in the higher consideration of how we can best glorify God and hasten the coming of His kingdom?

We have each but one short life to live. Shall we not try to make the most of it? There are wonderful possibilities enfolded in these lives we are living—possibilities revealed to us by such men as Mills, and Judson, and Goodell, and Perkins—such women as Harriet Newell, Ann H. Judson, Mary Lyon, Fidelia Fiske, and a host of others whose names are household words. Many of us have abilities and opportunities as good as theirs; the claims of God are just as binding upon us as upon them; the cry from the heathen world sounds as loudly in our ears as it ever did in theirs. Are our lives telling with equal power? Our lot in life may be humble and obscure, but we can still have the spirit of the devoted Samuel J. Mills, when he said to a fellow-licentiate, "Though you and I are very little beings, we must not rest satisfied until our influence is felt to the remotest corner of this sin-ruined world."

THE YOUNG PEOPLE OF THE CHURCH.

MISS E. T. M'FADDEN.

What a throng presents itself to our mental vision as we utter the expression, the children of the Church!—children who have been consecrated through baptismal vows of parents to the service of Almighty God, and who have thus become members of the

Church militant. We see in imagination this host of little ones, in the innocence, freshness, simplicity and trust of childhood, confiding implicitly in the words spoken to them, and upon whose young hearts impressions are being made daily that will prove lasting as eternity. As the salvation of the present generation of heathendom depends upon Christ's followers of to-day, so the leading of their descendants to Jesus rests upon those who are now the children of the Church. If, then, they are early brought into sympathy with the missionary cause, thoroughly informed and instructed regarding the needs and wants of the great human family, so will they be prepared upon the dawning of manhood and womanhood for far greater work than has ever come to us, and with this preparation of mind and heart will go forward with faith and zeal, until the King shall come in His glory.

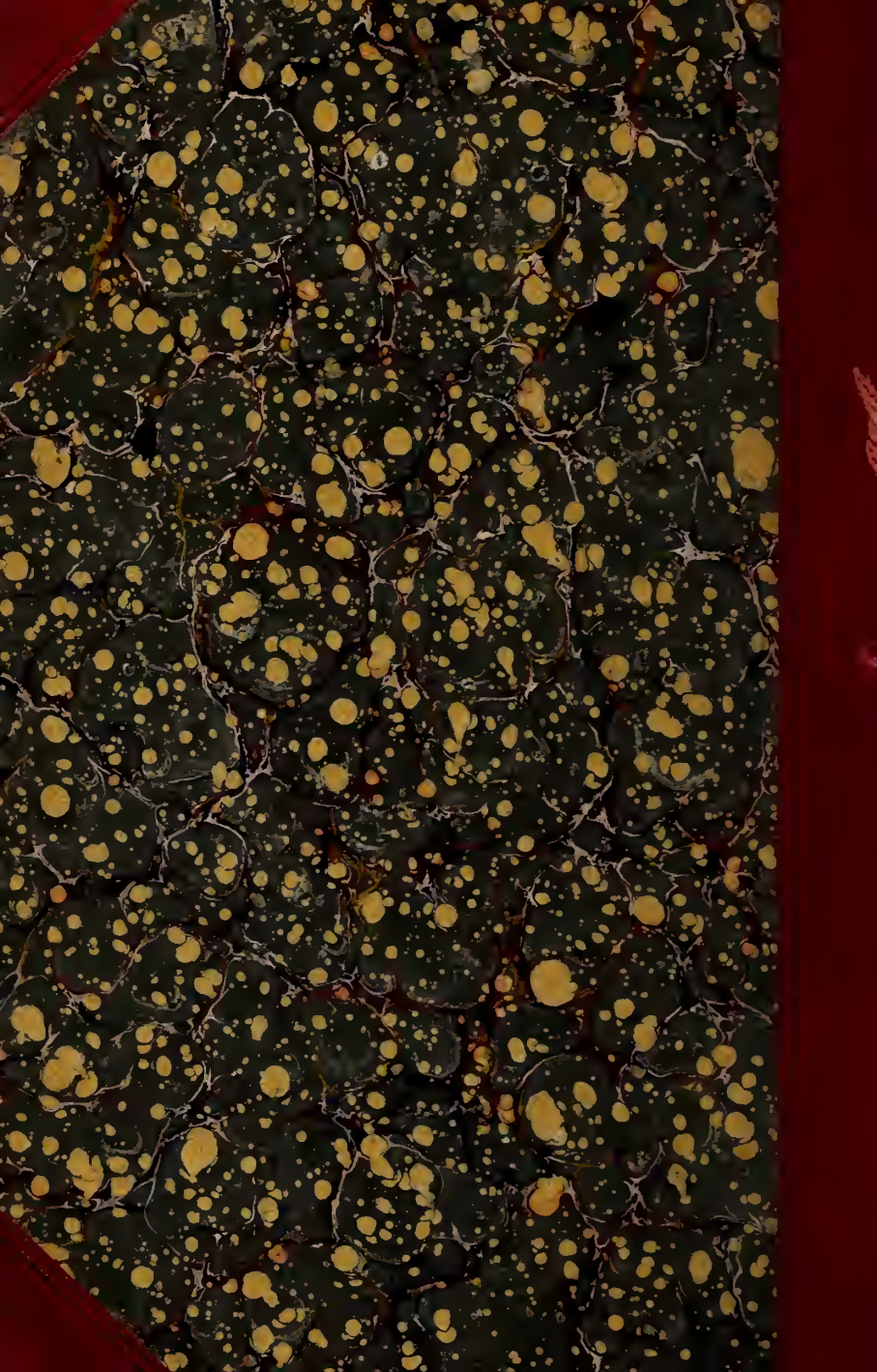
How shall we bring these little ones into such close, loving relationship to Christ, into such earnest sympathy with all that pertains to His blessed work, that we may have their service in this glorious field of missionary labor? I answer first, the mother has the power of molding young hearts as no one else can have. To her is given the privilege of first impressing truth upon innocent minds, of telling them the sweet story of redemption, of Jesus' love for the whole world, and of the woe and wretchedness and misery of those without this precious knowledge.

But while the mother has the greater responsibility and better opportunity of bringing the little ones into sympathy with this cause, the children of the Church have a claim upon us all, which we cannot ignore, lest at the last we hear Christ say, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." We deplore the fact that in too great a number of professedly Christian households there is neither interest nor knowledge regarding foreign missions. A little child once enlisted may lead the whole family into sympathy and zeal.

But we not only desire to win the hearts of the little children, but also those of an older growth. We long to enlist the girls who are standing on the threshold of womanhood, before whom life stretches out bright and beautiful, to whom the world presents

charms and enchantments innumerable, but who feel stirring within their souls desires for a noble life, possibilities for grand service, and intense yearnings that in some way other lives may be better and purer for their lives. We covet the assistance of the boys also, who may be heedless, impulsive and willful, sipping a little here and there of the pleasures of the world, drifting into this temptation and that, learning habits of evil, because it seems manly to know them, yet with brave, generous hearts and earnest wishes underlying all these things, to become men of character and influence. How we shall win those young people to the cause of missions is a serious question for each one individually to consider. We must approach them with tenderest sympathy, with loving earnestness, and with the utmost tact. Not by decrying the amusements of the world, which present such delightful attractions to them, but by teaching them of something nobler and better; by showing forth the beauty of Christ, and of a life hid with Christ in God; by appealing to their manhood and womanhood; by helping them to discover and use their talents for the Master; by enabling them to see what the Lord would have them do towards uplifting the veil from the darkened nations of the earth, that the light of gospel truth may shine in; by teaching them that although their help is needed in this work, *they* need even more the precious privilege of becoming co-workers with Jesus; and by the presentation of missionary literature to them. What may be read at first to please a friend, may arouse interest and a desire for more knowledge, and then will come sympathy, and self-denial, and gifts, and work, and prayer. An address from a lady missionary has a wonderfully stimulating effect upon young people. Let us have them whenever practicable. Through the circulation of *Children's Work for Children*, that delightfully interesting and instructive magazine, much can be done towards arousing the enthusiasm of the children in this precious cause.

By means of the mission bands rare opportunities are afforded for strengthening the hands and hearts of the young workers. There is much in the coming together from week to week, or from month to month, to stimulate, encourage, and to deepen their sym-

pathy with the cause. In taking up the topics of the month for study, in learning of the different nationalities, customs, manners, and religions of the world, if they are helped they cannot fail in becoming interested. Sometimes a mission band is organized under favorable circumstances, and starts out with vigor and enthusiasm, but from lack of attention upon the part of parents and older workers in the cause, droops and dies. A little assistance in helping them find appropriate selections and recitations, or in seeking knowledge regarding the various mission fields, or a visit to the band, and a few words spoken to them from you, sister laborers, might have proved all that was needed to arouse their flagging energies. We, who are older, have need of the stimulating words and sympathetic presence of one another; how much more, then, do the children need our help, our sympathy, and our prayers. Our prayers! Do we pray for the young people as we ought? Do we bear them continually before our Father in fervent supplication, as is our privilege, pleading that the Spirit may come into their hearts and impress the truths taught, that they may learn to love Jesus themselves, and in loving Him may love all for whom He died?

Dear sisters, Christ has a work for each of us to do with the children of the Church. It is yours and mine to arouse in them an interest, to direct their energies, to deepen their sympathies, to teach them the joy of giving and laboring for Christ, by your words and actions, by working with them, by praying for them, by praying with them. Oh, that a sense of individual responsibility might rest upon all here, that each one might say, "Lord, what hast thou for me to do in enlisting the hearts of our dear young people in this work?" Then when every soul waits upon the Lord, when every heart listens for the response of the Master, He will give us the "bread of heaven" with which to feed His lambs, and will help us lead them into a glorious service.